A Lamp to the Feet, &c. Psal. 119.

Being the Substance of Two

SERMONS.

THE FIRST

Preached at the ADMISSION of the Reverend Mr. JAMES FISHER, late Minister of the Gospel at *Kinclaven*, to be Minister of the DISSENTING ASSOCIATE CONGREGATION, in and about *Glasgow*, *October* 8th, 1741.

THE OTHER

Preached upon the same Text, at *Stirling*, the third *Sabbath* of *October*, 1741.

By the Reverend

Mr. EBENEZER ERSKINE Minister of the Gospel at *Stirling*.

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A Lamp ordained for God's Anointed.

PSALM 132. 17.

I have ordained a Lamp for mine Anointed.

I SHALL not consume Time in introducing myself into these Words. 'Tis thought by some Interpreters, that this Psalm was penned by *Solomon*, upon the Occasion of the Dedication of the Temple unto God. The first Part of the Psalm, *viz.* from the Beginning of it to Verse 10th, consists of Petitions. The second Part, *namely* from Verse 11th to the Close, consists of a Bundle of great and precious Promises relating to *David* and his Family in the Type, but mainly and ultimately to Christ and his New Testament-Church in the Antitype.

God promises, (1.) To fix his Residence in his Church, Verse 13, 14. *for the Lord hath chosen Zion.* God's gracious Presence in his Church, and amongst his People, makes her the Perfection of Beauty, and the Praise of the whole Earth. (2.) He promises to bless the Provision he makes for them, Verse 15. *I will abundantly bless her provision, and satisfy her poor with bread.* He will supply all their Needs according to his Riches in Glory by Christ Jesus. He will feed them with the hidden *Manna*, &c. (3.) He promises to give her faithful and successful Ministers, Verse 16. *I will clothe her priests with salvation.* Ministers are then cloathed with Salvation, when by the Power of God resting upon them and their Ministrations, they are the happy Instruments of bringing many to Christ, in whom they find Salvation from Sin and Wrath; and when the Arm of the Lord is revealed, then the

Servants of Christ, and all true Believers, do shout aloud for Joy. (4.) He promises, That however low the Interest of Christ may be brought, tho' like himself it may appear a Root in a dry Place, yet like a Tree well rooted in the Ground, sore lopt and hacked by Man and Saran, it will sprout again, as in the first Part of the Verse, *There will I make David's horn to bud.* The Meaning is, I will bring forth a glorious and renowned King out of the rotten Stump of the Family of *David* in the Fulness of Time. Christ himself is the principal Bud of that Tree, and all Believers are the Buds of that Bud. (5.) He promises, That the Lamp of Gospel Light shall still shine in his true Church, for manifesting the Glory of Christ. *I have ordained a lamp for mine anointed.*

Where remark, (1.) The *Designation* given unto Christ by God his Father, He is *mine Anointed.* Though he be dispised and rejected of Men; though an unbelieving World see no Form or Comeliness in him, why he should be desired, yet I own him, and challenge him as mine Anointed, the Prophet, Priest and King of my Church. *I have found* David *my servant, with my holy oil have I anointed him, with whom my hand shall be established, mine arm shall strengthen him, Psal.* lxxxix. 20, 21. (2.) The *great mean* of God's Appointment for manifesting the Glory of Christ to a lost World. He has provided a *Lamp* for his Anointed. The Use of a Lamp is to give Light to People in the Darkness of the Night; so the Word of God, particularly the Gospel, is a Light shining in a dark Place until the Day of Glory dawn, when the Lord God and the Lamb will be the Light of the Ransomed for endless Evermore. (3.) The *Authority* by which this Lamp is lighted and carried through this dark World. It is *ordained* of God, and by his Commandment it is that we preach and spread the Light of the Gospel, *Mark* xvi. 16. 26.

Obs.

Obſ. *That the Diſpenſation of the everlaſting Goſpel is a Lamp which God has ordained for manifeſting the Glory of Chriſt into a loſt World lying in Darkneſs.*

In diſcourſing this Doctrine, thro' divine Aſſiſtance, I ſhall purſue the following Method:

I. Speak a little of Chriſt as God's Anointed.

II. Of the Lamp ordained for him.

III. Of the Ordination of this Lamp.

IV. Offer ſome Reaſons why God has ordained it.

V. Make Application.

I. The firſt Thing propoſed is to ſpeak a little of God's Anointed. *God thy God hath anointed thee with the oil of gladneſs above thy fellows*, *Pſal.* xlv. 7. Hence his Name *Meſſiah* in the *Hebrew*, and *Chriſt* in the *Greek*, both of them ſignify properly, *The Anointed One* of God. This Deſignation imports, (1.) That he is a Redeemer and Saviour of God's chooſing; for none were anointed unto any Office under the Law, but ſuch as God particularly deſigned and elected: And ſuch an One is Chriſt. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles*, *Iſaiah* xlii. 1. (2.) This Deſignation intimates, That he was called, *The called and ſent of God*, *I the Lord have called thee*, *Iſaiah* xlii. 6. He did not take this Honour to himſelf, but was called of God as was *Aaron*. When Faith embraces him, it hath this in its Eye, it takes him up as the Sent of God. (3.) This Deſignation likewiſe implies his Inveſtiture into his Offices as the great Prophet, Prieſt and King of his Church. He was inveſted into his Offices with great Solemnity, the Solemnity of a Decree. *I will declare the decree*, *Pſal.* ii. 7. &c. The Solemnity of an Oath. *The Lord hath ſworn, and will not repent, thou art a Prieſt for ever*, *Pſal.* cx. 4. Yea with the Solemnity of

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an open and audible Proclamation from the excellent Glory above, when the Heavens were opened, and the Spirit deſcended upon him in the Likeneſs of a Dove. (4.) This Deſignation alſo connotes his being throughly fitted and furniſhed for his Work, by an unmeaſurable Effuſion of the Holy Ghoſt. Grace was poured into his Lips. There is a twofold Grace given unto Chriſt as Mediator, *namely*, *Firſt*, The Grace of perſonal Union, when the human Nature, conſiſting of a true Body and a reaſonable Soul, is taken into the Perſon of the eternal Son of God, which is the great Myſtery of Godlineſs. *Secondly*, There was a created habitual Fulneſs of Grace beſtowed on him for the diſcharging of his mediatorial Work, and for the Uſe of his myſtical Body: He received Gifts for Men, that out of his Fulneſs, we might receive Grace for Grace. Thus you ſee what is imported in Chriſt's Anointing.

For the further Illuſtration of this Anointing, I ſhall only add, (1.) Chriſt and all his *Members*, all Believers, are anointed with the ſame Oil of the Holy Ghoſt, altho' in a very different Meaſure. He is anointed with that Oil above his Fellows. He received not the Spirit by Meaſure. It pleaſed the Father, that in him ſhould all Fulneſs dwell. Our Anointing is but a Drop in Compariſon of the Ocean: Yet it is with the ſelf ſame Spirit; for he that is joined to the Lord is one Spirit. As it is the ſame human Soul that is in the Head, and in the Members of the natural Body, ſo it is the very ſame Spirit that is in the Head and in the Members of the Body myſtical. *He is the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, encreaſeth with the increaſe of God*, Col. ii. 19. (2.) The Anointing of Chriſt was *gradual*, according to the different Stages or Advances in his Work. *He encreaſed in wiſdom and ſtature, and in favour with God and man*, Luke ii. 52. This Anointing began in the firſt Moment

of

of the Union between the divine and the human Natures. He had a greater Measure of the Spirit and Gifts of the Holy Ghost bestowed on him at his Baptism, a still larger Measure at his Death, *when through the eternal Spirit he offered up himself without spot to God*, Heb. ix. 14. A greater Measure yet was poured upon him at his Resurrection, when he was declared to be the Son of God with Power, according to the Spirit of Holiness, by his Resurrection from the Dead. *And when he ascended up on High, he poured out the spirit like the rushing of a mighty wind*, Acts ii. 1, 4. (3.) The anointing of Christ extends to all his *Offices*, Prophet, Priest and King. As a *Prophet*, he says of himself, *The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek*. Isaiah lxi. 1. &c. He is an anointed *Priest*, the human Nature which was sanctified, was as it were perfumed with the Oil of Gladness, which made it savoury to God thro' the eternal Spirit. *He offered up himself a sacrifice for a sweet smelling savour to God*, Eph. v. 2. This Anointing extends unto him likewise as a *King*. But unto the Son he saith, *Thy throne, O God, is for ever and ever, a sceptre of righteousness, is the sceptre of thy kingdom. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows*, Heb. i. 8, 9. And again, *I have anointed* (as it may be translated) *my King upon my holy hill Zion*, Psal. ii. 6. I shall finish this Head, when I have told you, (4.) That Christ himself and the whole of his *Gifts*, Graces and Qualifications, is ordained for our Use, who are Sinners of *Adam*'s Race. *He is made of God unto us wisdom, righteousness, and sanctification and redemption*. He is God's Gift unto you; *For unto us a child is born, unto us a son is given, his names is called wonderful, counsellor, the mighty God, the everlasting father, and prince of peace. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him*

might

might not perish, but have everlasting life. Verily, verily, I say unto you, My father giveth you the true bread from heaven. God sent his only begotten Son into the world, that we might live thro' him. Herein is Love; and therefore let every lost Sinner come unto him, receive and employ this anointed Saviour, take Christ's Counsel unto *Laodicea*; for the same Advice and Counsel comes to every one of you. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see, Rev.* iii. 18.

II. The second Head proposed, was to discourse a little of the *Lamp* that God has ordianed for his Anointed.

By the *Lamp* then I understand, The Word of God, and particularly the Word of the Truth of the Gospel. You know the Use of a Lamp is to give Light to Men in the Dark, and to let them see their Way. All Mankind, ever since the Fall, are in Darkness, yea Darkness itself. They have lost their Way, and are walking upon the Ridge of Hell and utter Destruction. Now the Gospel, or Word of Faith which we preach, is a Light or a Lamp as it were, which God has set up to discover to the Children of Men how they have lost their Way, and let them see that new and living Way of his own devising, by which they may come back again to God and glory. *We have a more sure word of prophesie, unto which we do well, that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts, 2 Pet.* i. 19. The dark Place that the Apostle is speaking of, is this dark World, and the Heart of Man is the darkest Place in the World. God who is the Father of Lights, he has given his Word, the Scriptures of Truth, as a Lantern or Lamp, to direct

rect us how we are to glorify God, and to enjoy him for ever. To this Light or Lamp we do well to take heed, as *David* did, the Man according to God's own Heart: *Thy word*, says he, *is a light to my feet, and a lamp unto my paths.* Now the Lamp of the Word of God casts a Twofold Light among the Children of Men, *namely*, A Law-light and a Gospel-light; a Law-light to discover Sin and Misery; for, by the Law, is the Knowledge of Sin: The Law was added because of Transgression. *I had not known sin*, says *Paul*, *except the Law had said, Thou shalt not covet.* And when the Law or Commandment came, says he, *Sin revived, and I died.* But then there is a Gospel-light, which serves to discover the Remedy. And this I take to be principally understood in the Text: *I have ordained a lamp for mine Anointed.* I the eternal Jehovah have appointed the Preaching and Publication of the Gospel as the great Mean for bringing lost Mankind unto the Knowledge of that mighty one on whom I have laid their Help. *It hath pleased God, by the foolishness of preaching, to save them that believe. Go ye unto all the World, and preach the gospel unto every creature*, Mark xvi. 15.

Now concerning this Lamp of Gospel-light, which God has ordained, for the Glory of his Anointed, if Time allowed, I might, *First*, Premise a few Things about it. *Secondly*, Tell you of some great and glorious Discoveries that are made by it, *Thirdly*, Give a few of its Properties.

First, I would offer you two or three Propositions about it: (1.) This Lamp was first set up in the *Purpose* of God from Eternity, or in the Council of Peace, when the whole Plan of Salvation thro' Christ was laid. *I was set up from everlasting, from the beginning, or ever the earth was, before the mountains was settled, while as yet he had not made the earth, nor the highest part of the world. When he prepared the heavens, I was there, when he set a com-*

paſs upon the face of the deep, when he appointed the fountains of the earth, (ſays Chriſt) *was I by him--rejoicing in the habitable parts of the earth, and my delights were with the ſons of men,* Prov. viii. 23--31. (2.) This Lamp was firſt lighted in this lower World, immediately after the Fall in *Paradiſe*, when a dark and diſmal Night of Wo and Miſery was ſpreading itſelf over our firſt Parents, then a Gleam of Light began to break out in the firſt Promiſe, *Gen.* iii. 15. And afterwards unto *Abraham, In thy ſeed ſhall all the nations of the earth be bleſſed.* (3.) The Lamp of the Goſpel ſhone *typically* and *prophetically* during all the Old Teſtament Period, before the Coming of Chriſt in the Fleſh. It ſhone, as it were, under a Veil, and only among the *Jews*. As for the *Gentiles*, except a few *Proſelites*, they were Aliens and Strangers to the Covenant of Promiſe. They ſate in Darkneſs, and in the Regions of the Shadow of Death. (4.) After the Coming of Chriſt in the Fleſh, and his Reſurrection and Aſcenſion into Heaven, the Lamp of Goſpel-light was brightned, and the Light of it was made more general, and extenſive. The Veil of Types, Ceremonies and Prophecies was rent, and by the Commandment of the everlaſting God, carried unto all Nations for the Obedience of Faith, Chriſt being given of God for Light to enlighten the *Gentiles*, and for Salvation to all the Ends of the Earth. (5.) Miniſters of the Goſpel are, as it were, the Lamp-bearers. They are commiſſioned by Chriſt to preach the Goſpel, to teach all Nations. To them the Word of Reconciliation is committed; and as the Heralds of the great King, they are to lift up their Voice like a Trumpet, and proclaim the Salvation of God to the Ends of the Earth.

Secondly, I ſhall tell you of ſome *Diſcoveries* that are made by the Light of the Goſpel-lamp. Only in general, remember that all the Diſcoveries it makes are wholly ſupernatural; the World by all its

Wiſdom

Wiſdom could never have found them out. Here vain Man would be wiſe, yet he is born as void of Goſpel-wiſdom, as the wild Aſſes Colt. Proud Men may, and no doubt will, boaſt of their natural or acquired Wiſdom and Penetration, as tho' by the Means of theſe they could ranſack and unfold the Secrets of Heaven; and yet even when they are revealed, they cannot know, cannot receive them. The Things of the Spirit of God are Fooliſhneſs to them. Hence is that of Chriſt, *I thank thee, O Father Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes; Even ſo Father, for ſo it ſeemed good in thy ſight*, Matth. xi. 25, 26.

I ſhall only mention a few Things among many, that the Goſpel diſcovers, which Nature's Light could never have diſcovered; and which proud Nature cannot receive when revealed. By the Goſpel-Lamp then, *Firſt*, we have diſcovered a *Trinity* of Perſons in one God. Father, Son, and Holy Ghoſt, three diſtinct Perſons, and yet but one God. *There are three that bear record in heaven, the Father, the Word, and the Spirit; and theſe three are one*, 1 John v. 7. This is ſuch a hard Doctrine to human Reaſon, that *Arians, Socinians* and *Deiſts*, they'll reject the whole Scriptures of Truth before they entertain it; or, if they acknowledge the Scriptures, they fall a Work to prevent Scripture-light, in order to bring Chriſt down from his ſupreme Deity in among the Rank of created Beings; for between the Creator and a Creature, there is no Middle Being: And if Chriſt be a Creature, I would aſk what Way any Creature can make itſelf, *Seeing without him was not any thing made that was made*, John i. 2. So then I ſay the Goſpel-lamp diſcovers the Myſtery of the Trinity; and how each Perſon acts his Part in the glorious Work of our Redemption. (2.) By the Light of this Lamp, we can look back to an Eternity paſt, and ſee what God was adoing before the

Foundations of the World were laid; how a Council of Peace was held with Reference to the Recovery and Salvation of fallen Men; how an Overture being made, That the Son of God ſhould undertake the Work of our Redemption, that the different Claims of Mercy and Juſtice might be fully ſatisfied in the Salvation of fallen Man; and how the Son of God heartily agreed, ſaying, *Lo I come, I delight to do thy will, O my God.* He rejoiced in the habitable Parts of the Earth, and his Delights were with the Sons of Men. Without the Goſpel, Men could never have known this; but the Lion of the Tribe of *Judah*, he opened the Book, and diſcloſed the grand Secret, and orders it to be publiſhed unto the Ends of the Earth. (3.) The Goſpel-lamp diſcovers the glorious Myſtery of the *Incarnation* of the Son of God in the Fulneſs of Time. In conſequence of this glorious Tranſaction, Angels they admire and adore a God in our Nature. When he bringeth in the firſt-begotten into the World, he ſaith, *And let all the angels of God worſhip him*, Heb. i. 6. (4.) By the Goſpel-lamp we have another Myſtery opened, even the *Subſtitution* of the Son of God in the Room of the guilty Sinner, by which Means our Iniquities come to be laid upon him. *The juſt ſuffered for the unjuſt. He is the ram caught in the thickets, and ſacrificed in the room of the ſinner. The ſword of juſtice awakes againſt the Man that is God's fellow, who thinks it no robbery to be equal with God. He was wounded for our iniquities, bruiſed for our tranſgreſſions; the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.* (5.) By the Goſpel-lamp only we know of a *Law-fulfilling Righteouſneſs* brought into this World, where there is none righteous, *no not one. Seventy weeks are determined---to finiſh the tranſgreſſion, and to make an end of ſins,---and to bring in everlaſting righteouſneſs*, Dan. ix. 25. *What the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh,*

that

that the righteouſneſs of the law might be fulfilled in us. Chriſt is the end of the law, for righteouſneſs, to every every one that believeth. For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him, Rom. viii. 3, 4. and x. 4. O what a high Diſcovery is this for us, eſpecially conſidering, that this Righteouſneſs of the Surety Chriſt is brought near to every one in the everlaſting Goſpel, that they may put it on, and improve it for their Juſtification before God. *Hearken unto me ye that are ſtout-hearted, and far from righteouſneſs. I bring near my righteouſneſs, it ſhall not be far off, and my ſalvation ſhall not tarry*, Iſaiah xlvi. 12, 13. (6.) By the Goſpel-lamp, we ſhall ſee great and glorious Myſteries in the Death and Blood of Chriſt. As *Sampſon* found a Honey-comb in the Lion that he had ſlain, ſo may we find the great and Soul-nouriſhing Myſteries of the Grace, Love, Mercy and Wiſdom of God in the Death and Blood of the Lamb of God. Here we may ſee the Juſtice of God ſatisfied for the Sin of Man, by a Sacrifice of infinite Value, the Anger of God turned away, and God declaring himſelf to be a God of Peace thro' the Blood of his eternal Son. Here we ſee the Head of the old Serpent bruiſed, that *Leviathan* ſlain and given to be Meat to theſe who inhabit the Wilderneſs of this World. Oh Meat indeed and Drink indeed! Here we may ſee a new and living Way opened and conſecrated, that we may enter into the holieſt with full Aſſurance of Acceptance, *&c.* (7.) The Goſpel-lamp diſcovers a Myſtery in the Reſurrection of Chriſt from the Dead. There is more of God, and of his infinite Power and Wiſdom in the Reſurrection of Chriſt, than if all *Adam*'s Poſterity were raiſed out of their Graves in the twinkling of an Eye. Chriſt is ſaid, by his Reſurrection, *To be declared to be the Son of God with power*, Rom. i. 4. And that Power of the Father, whereby he was raiſed, had an exceeding Greatneſs in it, and was a mighty Power, Eph. i. 19. The Load of Sin and Wrath

that

that lay upon the Grave of our Surety, would have ſunk all the Angels in Heaven, and Men upon Earth to the loweſt Hell; yet Chriſt, by his divine Power, riſes from under this Load, and ſo bears away our Iniquities, and leaves them buried in his Grave behind him, and Death itſelf ſwallowed up in Victory, &c. (8.) The Goſpel-lamp lets us ſee a Myſtery in his Aſcenſion into Heaven, the moſt glorious Solemnity that ever the Inhabitants of the ſpiritual World ſaw, which made them all cry out, and ſhout, *God is gone up with a ſhout, the Lord with the ſound of a trumpet*, &c. This World ſaw little Solemnity in Chriſt's returning to Heaven after he had finiſhed the great Work of Man's Redemption. But oh! Angels and glorified Saints, who were then arrived at Heaven, they ſaw his Chariots of State attending him. *The chariots of God are twenty thouſand, even thouſands of angels, the Lord is among them as in* Sinai, *in the holy place. Thou haſt aſcended up on high; thou haſt led captivity captive; thou haſt received gifts for men*, Pſal. lxviii. 17, 18. (9.) The Goſpel-lamp lets us ſee a Myſtery in his Appearance for us in Heaven. How he appears there as our Repreſentative and High-prieſt within the Veil with much Incenſe offering up the Prayers of all Saints, &c. How he ſtates himſelf as our Advocate with the Father, to plead our Cauſe, and to agent our Buſineſs for us, and to repel all Complaints given in againſt us by the Accuſer of the Brethren. *He is able to ſave to the uttermoſt, ſeeing he ever lives to make interceſſion for us*, Heb vii. 25. *And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* He appears for us before the Bar, not as a Suppliant, but as one having Authority. *Father* (ſays the Advocate) *I will that they alſo whom thou haſt given me be where I am, that they may behold my glory which thou haſt given me*, John xvii. 24.

(10.) By the Goſpel-lamp, there is a Diſcovery made of a new and beter Covenant eſtabliſhed in Chriſt as a

ſecond

ſecond *Adam*, than that which was made with the firſt *Adam*, even a Covenant of Grace and Promiſe, which being confirmed by the Death of Chriſt is now ſet out in its laſt and beſt Edition, *viz.* As a teſtamentary Deed. Every Thing in and about this Covenant is wonderful and myſterious. The Trinity tranſacted in it with Chriſt as a ſecond *Adam* from Eternity. *I have made a Covenant with my choſen; I have ſworn unto* David *my Servant*, Pſal. lxxxix. 3. The gradual Manifeſtion of this Covenant unto us, and the Variety of Diſpenſations that it has undergone under the Old and New Teſtament, and yet ſtill the ſame Covenant. The abſolute Freedom of this Covenat unto us, no Conditions or Qualifications required on our Part to intereſt us in it, the proper Condition of it being already fulfilled in the Obedience and Death of Chriſt, it comes out to us abſolutely free, *I will be their God. I will ſprinkle them with clean water, and they ſhall be clean. I will take away the heart of ſtone*, &c. The Way how a Sinner is brought within the Bonds of this Covenant is only owing to the Goſpel-lamp or Light, *namely*, by a Faith, not of the Operation of Man, but of the Operation of God in a Day of Power. He juſt makes the Sinner willing to be ſaved without Money and without Price, upon the Footing of free Grace reigning in and thro' an imputed Righteouſneſs, *&c.* (11.) By the Goſpel-lamp we come to know the Myſtery of Regeneration or the New Birth, which ſo ſtarted and confounded *Nicodemus*, a Teacher in *Iſrael*, that he bables and ſpeaks ſtark Nonſenſe, when Chriſt propoſes it to him. *Can a man* (ſays he) *be born when he is old? Can he enter a ſecond time into his mother's belly, and be born?* John iii. 4. The Caſe is juſt the ſame with a great Deal of Men in our Day, who ſet up for Wits. They are ready to brand the Doctrine of Converſion and Regeneration with the Character of *Enthuſiaſm*; but let ſuch remember, that the God of Truth has ſaid it

with

with a *Verily, verily, except they know and feel it in their own ſouls, they cannot enter into the kingdom of heaven.* (12.) The Goſpel-lamp diſcovers the Way of Juſtification for an ungodly Sinner, by an imputed Righteouſneſs. This Diſcovery is wholly ſupernatural, which the Apoſtle *Paul* valued ſo highly, and gloried ſo much in that, when compared with the Knowledge hereof, he reckoned every Thing elſe as ſo much Droſs and Dung, &c. (13.) The Myſtery of Sanctification is diſcovered by the Goſpel-lamp; how Chriſt is made of God unto us Sanctification; and how by the great and precious Promiſes, we are made Partakers of the divine Nature; and by beholding the Glory of the Lord in the Glaſs of the Goſpel, we are changed into the ſame Image; how the Heart is purified by Faith in Chriſt, our old Man crucified in him, and the Body of Sin deſtroyed, &c.

In a Word, to ſhut up this Head, by the Light of the Goſpel lamp, we may ſee in thro' the Veil of Death and Mortality, and behold Life and Immortality brought to Light: *For*, ſays the Apoſtle, *we look not at the things which are ſeen, but at the things that are not ſeen; for the things which are ſeen are temporal; but the things which are not ſeen are eternal.* By the Goſpel-lamp, and the Eye of an enlightned Underſtanding, we may ſee the *Jordan* of Death divided, and a Paſſage opened for the *Iſrael* of God into the promiſed Land of Glory, where we ſhall be for ever with the Lord. By this Lamp we may look to the End of Time, and ſee Chriſt coming to judge the World. He will deſcend from Heaven with a Shout, with the Voice of the Arch-Angel, and the Trump of God. *Behold! he cometh with Clouds, and every eye ſhall ſee him, and they alſo which pierced him; and all kindreds of the earth ſhall wail becauſe of him. Verily, verily I ſay unto you, the hour cometh in the which all that are in their graves ſhall hear the voice of the ſon of man, and ſhall ſtand forth,* &c.

By

By this Gospel-lamp we may see all that sleep in their Graves raised up again, some to the Resurrection of eternal Life, and others to the Resurrection of everlasting Damnation; some are seen like condemned Prisoners, brought out of Goal unto the Place of Execution, and whenever they see the Judge upon his white Throne, crying to the Rocks and Mountains to fall on them, to hide them from his angry Face, whilst others are beheld lifting up their Head, because the Day of their Redemption is come, and crying to one another, *Let us be glad, and rejoice; for the marriage of the Lamb is come*, Rev. xix. 7. By this Lamp, we may see the Righteous like so many Suns shining in the Kingdom of their Father, with Robes made white in the Blood of the Lamb, crying, *Salvation to our God that sits upon the Throne, and to the Lamb for ever and ever.*

Thus I have told you of some great and glorious Discoveries that are made by the Light of the Lamp of the everlasting Gospel. I come now;

Thirdly, To give you a few of its *Properties* and *Qualities*: (1.) Then, it is a *divine* Lamp, a Lamp of God's making and preparing; hence the Gospel is called, the Gospel of the blessed God. It comes down from the Father of Lights. All Scripture is given by Inspiration of God, hence we are to receive it with a divine Faith, &c. (2.) It is a *dazzling* Lamp. There are such Things in the Gospel, or Discoveries made by it, as dazzle the Eyes of Men. Some are totally struck blind with it: *For Judgment am I* (says Christ) *come into this world, that they which see not might see, and they which see* (or imagine they see) *might be made blind*, John ix. 39. As for real Believers, when Gospel-light shines into their Hearts, and discovers the Method of Salvation thro' Christ, they fall a wondering at every Thing they behold, crying, *Oh! the depth of love, grace and wisdom! without controversy, great is the mystery of godliness, God manifest in the Flesh.* But why do I speak of

Man?

Man? The clear sighted Angels, they cover their Faces with their Wings at the Brightness of that Glory that shines in the Person and Mediation of Christ; which Things the Angels desire to look into; and one cries unto another, and says, *Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory*, Isa. vi. 3. I say it is a dazzling Lamp, and like Light, it is of a piercing and penetrating Nature. Both the Law and Gospel-light of the Word are penetrating: *For the word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, Heb. iv. 12. It shines in thro' the Head, down into the Heart, and like the Candle of the Lord, pierces into the Belly or Bottom of the Soul. (3.) The Light of this Lamp is of an *assimilating* Nature. *But we all with open face* (says the Apostle) *beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.* It purifies the Soul, and makes it holy. *Now are ye clean thro' the word which I have spoken unto you*, John xv. 3. (4.) It is a *glorious* Lamp; hence called the glorious Gospel of the blessed God. The Authour of it is the God of Glory: The Object of it is Christ the Brightness of the Father's Glory: And the End of it is the Glory of all God's Attributes in the everlasting Salvation of the lost Sinner, *&c.* (5.) It is a most *pleasant* Lamp; truly the Light of it is sweet; when it shines into the Heart, it fills the Soul with the Light of Knowledge, the Light of Joy and Comfort; the Consolations of it are strong, and fill the Soul with Joy unspeakable, and full of Glory, *&c.* (6.) It is the most *profitable* Lamp that ever the World saw, because it shews unto us the Path of Life, and leads the Souls into an immense Treasure of Soul-Riches, that makes the Man up for an end-

less

less Eternity, even the unsearchable Riches of Christ, &c. (7.) It is an *infallible* Lamp. We have a great Deal of New-lights got up in our Day, which like *ignis fatuus*, or wild Fire leads Men into the Bogues and Pits of *Deism*, *Arminianism*, *Quakerism*, and other Errors in which Men are drowned in Perdition. But here is a sure Light which we may follow with full Assurance of Faith. It is the sure Word of Prophecy to which ye do well that ye take Heed. The Testimony of the Lord is sure, making wise the Simple; and as many as walk according to the Light of this Lamp, Peace shall be upon them as upon the *Israel* of God, &c. (8.) It is an *ancient* Lamp as you heard. It has been shining in the Orbs of the Church Militant, since it was first lighted in Paradise: And this Lamp instead of waxing dim, as other Lamps do, it has shone brighter and brighter in every gradual Dispensation of it. Hence, (9.) It is a *lasting* and *durable* Lamp. It will shine to the World's-End, let Men and Devils do their Outmost to have it smothered and extinguished. All that Men have done hitherto on Design to put out the Lamp, thro' the Hand of God over-ruling their Wrath and Corruption, has only served to snuff the Lamp, as you snuff the Candle to make it give better Light. As we have heard, so have we seen this in the City of the living God. (10.) It is a *common* Lamp to all Men; you know the Sun in the Firmament is a common Lamp to this lower World: Every Body, Rich and Poor, has the Privilege of the Light of the Sun, and pays nought for it. Just so the Lamp of the Gospel, the Light of the Sun of Righteousness, Jesus Christ himself, who is the Light of the World, and the Day-spring from on high, is a Common-good to all Mankind, that will but take the Benefit of his Light; they shall pay nothing for it. That the Gospel is a Common-good to Mankind, is very evident from the Words of the Angel

at his Birth. *Behold!* (says he) *I bring you good tidings of great joy, which shall be to all people.* It is also very plain from the Commission Christ gives unto his Ministers to go unto all the World, and preach the Gospel unto every Creature under Heaven. (11.) It is a *moveable* and *portable* Lamp, like the Tabernacle of old, and the Pillar of Fire and of Cloud, which moved from one Place to another. God has not, in all the Word, bound himself to fix his Gospel-lamp so in any Nation or Congregation, as never to take it away from them, and give it unto others. No, Christ plainly tells the *Jews*, that the Gospel of his Kingdom was to be taken from them, and to be given to another People bringing forth the Fruits thereof. The same, we see, Christ tells the Church of *Ephesus*, *That he would take away his candlestick from them, except they did repent, and reform, and do their first Works*, &c.

Thus I have given you some Account of the Lamp which God has ordained for his Anointed.

III. The third general Head laid down in the Method, was to speak of the *Ordination* of this Lamp.

Remember, Sirs, it is God's Authority in any Ordinance of his, that gives it Value, Efficacy and Validity, just as the Stamp of the King upon the Coin makes it to pass current. Nothing will pass current in the Church of Christ, with his loyal Subjects, that does not bear the Stamp of the Authority of the King of *Zion*. What is the Reason that the Subjects of Christ, that desire to be faithful to him at this Day, run away from the Generality of pretended Ministers? Why, it is because they do not carry the King's Commission; they run unsent; they do not hear the Voice of Christ in them; they do not see them coming in by the Door of the Fold; and therefore they will not follow them. Why do we Protestants reject the Doctrines of the *Romish* Church,

Church, their Maſs, Breviaries, and Idolatries? Why, it is becauſe they do not bear the Stamp of God's Authority. And for the ſame Reaſon we reject *Epiſcopal* and *Independent* Government, and the *Superſtition* and Ceremonies of the *Engliſh* Church; it is becauſe they are only the Inventions of Men, and have no Authority from God; and therefore we cannot expect his Bleſſing to accompany them. And, on the other Hand, why do we ſprinkle Water in Baptiſm in the Name of the Father, Son and Holy Ghoſt? Why do we eat and drink at the Table of the Lord a little ſimple Bread and Wine, which, to carnal Reaſon, are inconſiſtent Things? Why do we preach the Goſpel, which, to the Wiſe of this World, is Fooliſhneſs? Why do we pray, and praiſe, and go about other Duties? It is becauſe they are commanded and ordained of God. The Goſpel is a Lamp of God's ordaining; and therefore it is the Power of God unto Salvation, *mighty thro' God to the pulling down of ſtrong holds*, &c.

The weakeſt and moſt inſignificant Things, when appointed of God, are the only Means that will produce the deſired Effects. What made the Sound of Rams-Horns to overthrow the Walls of *Jericho*? What made the Waters of *Jordan* more effectual for curing *Naaman*'s Leproſy, or Spittle and Duſt mixed together effectual for opening the Eyes of the blind Man? Juſt this. Theſe were the Means of God's Appointment; and therefore his own Power went along with them. So here the Goſpel, and a Goſpel Miniſtry, however contemptible and inſignificant in the Eyes of the World they may appear, yet, being a Lamp of God's Ordination, therefore his Power is to be looked for by it for the Salvation of Souls. *It hath pleaſed God, by the fooliſhneſs of preaching, to ſave them that believe.* By theſe Means, it is, that Sinners are gathered unto the bleſſed *Shiloh*.

To let you ſee how much God is concerned about this Lamp of the everlaſting Goſpel, I ſhall tell you of ſeveral Things that God has ordained about it. (1.) He has ordained the *Places* and Parts of the World where it ſhall be ſet up and ſhine. *He gave his ſtatutes unto Jacob, and his teſtimonies unto Iſrael, he dealt not ſo with any nation.* If you ask me, Why, doth God ſend the Goſpel to *Scotland*, and not to many rich and populous Nations who ſit in Darkneſs? Why, the Reaſon of it is, *Even ſo*, oh! *Father, for ſo it hath pleaſed thee*, &c. Hence *Paul* viewing the Severity of God in taking the Goſpel from the *Jews*, and ſending it to the *Gentiles*, he crys out [Gr. *o Bathos*, &c.] *Oh the depth of the riches both of the wiſdom and knowledge of God; how unſearchable are his judgments, and his ways paſt finding out.* Rom. xi. 33. (2.) As he ordained the Places where the Lamp ſhall be ſet up, ſo he ordained *how long* it ſhould ſhine, before it be lifted to another Part of the Earth. He ordained how long it ſhould ſhine among the *Jews*, viz. until Chriſt came. He ordained how long it ſhould ſhine in the Churches of *Aſia*, before he came and removed his Candleſtick. He has ordained when, and how long the Goſpel ſhall continue in *Scotland*; and there is but too juſt Ground to fear that, God is about to take away his Kingdom from us alſo, and to give it unto the *American* World, who are receiving it with Joy and Gladneſs. He has ordained how long the Goſpel and a faithful Miniſtry ſhall ſtay in any Pariſh or Congregation alſo. (3.) He has ordained what Souls or Perſons ſhall be converted, edified, or built up by the Goſpel, when he ſends it unto any Nation or Congregation of *Zion* (that is, the Place where the Goſpel Lamp is ſet up) *it ſhall be ſaid this Man and that Man was born there*, &c. The Election of Grace ſhall obtain, when others are hardened. To the one it is the Savour of Life unto Life, and to others the Savour of Death unto Death.

He

He will order a Beam of this Lamp to ſhine into one Heart in hearing the Goſpel, when it paſſes by Twenty, Thirty, or an Hundred, or a Thouſand, who ly as fair as to the external Means as others. (4.) He ordains, by what *Inſtrument* or *Miniſter* the Goſpel-lamp ſhall be brought unto a People or particular Perſon. *Paul* is ordained for the *Gentiles*, *Peter* for the *Jews*, and every one of the Apoſtles and other Miniſters, led by the ruling Hand of the ſovereign Lord, to labour in this, or that, or the other Spot or his Vineyard: For the Stars are all in his Right-hand, and he ordains them to ſhine in this or the other Orb of his Church; and whenever he pleaſes, he removes them from one Place to another of his Church militant where he has any Work for them; or elſe, when their Work is ended upon Earth, he removes them to the Church triumphant, where they that have turned many to Righteouſneſs ſhall ſhine like the Brightneſs of the Firmament, and like the Stars for ever and ever. (5.) He ordains what *Fruit* and *Succeſs* a Miniſter with his Lamp ſhall have, what Number of Souls ſhall be edified, and who ſhall be hardened and blinded by his Light. It is not always the greateſt and brighteſt Miniſters that are moſt ſucceſsful; for Chriſt and his Apoſtles, when lifting up the Lamp amongſt the *Jews*, were put to complain, we have laboured in vain, *&c. who hath believed our report, unto whom is the arm of the Lord revealed. We have piped unto you and ye have not danced*, &c. So much for the third Thing propoſed, *namely*, concerning God's Ordination of this Lamp.

IV. The fourth Thing in the Method, was to give the *Reaſon* why God has ordained this Lamp for his Anointed: And, in the firſt Place, it is ordained for the Honour of God's Anointed: For it is the Will of God, *That all men ſhould honour the Son, even as they honour the Father; he that honour-*

eth

eth not the Son, honoureth not the Father that sent him, John v. 23. He will have him highly exalted both on Earth and in Heaven. (2.) God has ordained this Lamp for his Anointed, that his Name may be remembred thro' all Nations, and to all Generations. God has ordained that his *Name shall endure for ever, that his Name shall last like the Sun.* When *Paul* got his Commission, the Lord tells him, *That he was to carry his name among the* Gentiles *and Kings*, Acts ix. 15. It is by the Gospel-lamp that the Church causes his Name to be remembred to all Generations. (3.) He has ordained the Gospel-lamp for his Anointed, that the gathering of the People may be unto the blessed *Shiloh*, according to the ancient Prediction of *Jacob* upon his Death-bed. *The Scepter shall not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *come*, Gen. xlix. 10. The Perfume of the Name of God's Anointed has such a drawing and gathering Virtue with it, that whenever Sinners get the Smell of it about their Hearts, they *fly as a cloud*, and as *doves unto their windows*. Other Reasons might be added; but I don't insist further upon the doctrinal Part. I proceed now to the

V. Fifth Thing in the Method, which was the Application.

Use (1.) shall be in two or three Inferences. At present,

Inf. (1.) See how dear Christ is in his Father's Eye, how warmly and affectionately he speaks of him here, and every where in Scripture. He, as it were, glories in him, and in his Relation to him before all the World. Oh! says he, *He is mine Anointed; he is my Servant; he is mine Elect; he is my Fellow and mine Equal.* Why doth God speak so affectionately of him unto a World of lost Sinners, but that they may fall in Love with him, and say as he says, by an applying Faith, as the Spouse doth, *My Beloved*

is

is mine, and I am his. This is my Beloved! This is my Friend, O Daughters of Jeruſalem: Or, as *Thomas, My Lord and my God.*

Inf. (2.) See from what has been ſaid, the amazing Love of God towards loſt Sinners of the Tribe and Family of *Adam*, in giving and ſending the Son of his Love to be our Mediator and Redeemer, and in his anointing and fitting him for the Service of our Redemption with an unmeaſurable Meaſure of the Holy Ghoſt, and then in ordaining the Lamp of the Goſpel, for diſplaying his Glory and Excellency thro' all the World, and unto every Creature. Does not this argue ſtrange Love that God has unto loſt Man? *God ſo loved the world, that he gave his only begotten Son*, &c. Oh Sirs! admire the Height and Breadth, and Length and Depth of this Love.

Inf. (3.) See hence the melancholy and deplorable Condition of theſe who want the Lamp of the Goſpel, or who have provoked God to lift his Lamp, and to leave them in Darkneſs. *Solomon* tells us That *where no viſion is*, i. e. where the Goſpel-lamp is not, *the people periſh.* Their deſtruction is unavoidable, ſeeing they want the only means of ſalvation, there being *no name given under heaven among men whereby to be ſaved, but by the name of Jeſus.* Thus the Apoſtle argues. *It is only they that call upon the name of the Lord, that ſhall be ſaved; but how ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach except they be ſent?* Rom. x. 14, 15. By all which the Apoſtle ſeems plainly to make it appear, that the Salvation of Sinners is impoſſible, without the Lamp of Goſpel-light, to ſhew them the Way to it. This ſhould ſtir our Bowels on the Behalf of the blinded Nations who inhabit the dark Places of the Earth, which are full of the Habitations of horrid Cruelty, where poor Souls

are just slaughtered and butchered by the roaring Lion, for Want of the Gospel, &c.

Inf. (4.) See hence what Reason we have to contend earnestly for the Faith once delivered unto the Saints, and to be valiant for the Truth. Why, if the Gospel-lamp be taken away out of the Land, we are unchurched, and left among the dark Places of the Earth, and our House is left unto us desolate. What would this Earth be, if that great Luminary, the Sun, were taken out of the Heavens? We would be stumbling and breaking our Necks upon every Thing in our Way; it would be a most doleful and melancholy Habitation: But far better want the Sun out of the Firmament, than the Gospel lamp out of the Land. Strong Efforts have been used by Hell and Earth in all Ages, to put out the Lamp of God's Anointed, that his Soul-captivating Glory might not be seen by the Sons of Men. This is, and has been the Design of all the Errors that were ever broached since the Christian Church and the Gospel-lamp was set up in the World. The *Arian* Heresy is designed to darken the Glory of his supreme Deity: The *Socinian* Error agrees with the *Arians*, and also overclouds, or rather obliterates his Satisfaction: The *Arminian* Error darkens the Freedom and Efficacy of his Grace, by exalting the Freedom of Man's Will in his depraved State: *Papists* and *Legalists* of whatever Denomination, they impugn and disparage his everlasting Righteousness, by substituting something of their own legal Workings, Doings, or personal Qualifications in the Room of it. And now a-days, the Idol of Self-love is substituted in the Room of the Glory of God, &c. All these, and the like Errors, are just like so many Damps or Mists cast out of Hell, thro' the Malice and Subtilty of the old Serpent, in order to darken and obscure the Lamp of Gospel-light, that Men may not perceive the Glory, Fulness, and Suitableness of Christ, and so believe in him to the Salvation

vation of their Souls: However, thro' the overruling Hand of God, these Mists and Clouds have only served in the Issue to make the Gospel-lamp, and the Glory of God's Anointed, to shine with the greater Lustre; like the Clouds in the Air, which you observe have just now overcast the Sun in the Firmament, they obscure his Light for a While, and yet serve only, in the Event, as a Foil to set off the Glory of the Sun, when he breaks thro' these Clouds, and darts his Beams down upon this Earth among the Children of Men, &c.

Inf. (5.) See from this Doctrine, what we are to think of the Conduct of the Judicatories of the established Church at this Day, and for many Years by-past, who seem to be upon a Conspiracy to put out the Gospel lamp, which God lighted at our Reformation from *Popery*. Perhaps some hearing me may think this Charge both heavy and calumnious, and say, now you are turned very uncharitable: But if it be not so, I would have you to solve these few plain Questions. What means the Bleeding of the Sheep? What means that Swarm of lax, legal and erroneous Ministers that are to be found almost thro' all the Corners of *Scotland*? What means that violent Way in which Men are obtruded upon Christian Congregations by Presentations or sham Calls, without the Call, and against the Inclinations of the Christian People? What means the Abuse of Church Discipline, whereby the Erroneous are screened from Censure. Truth falls in the Streets, and Error patronized? What means their suspending, out-casting, and deposing seven Men from the holy Ministry, for no other Cause but their bearing up the Gospel-lamp, and witnessing for God's anointed Prophet, Priest, and King, in Opposition unto the prevailing Defections and Corruptions of the Day? What can we think of these Things, especially when they have slain the Witnesses, and condemned their Testimony, but conclude that they have rejected the

Stone which God has ordained to be the Head Stone of the Corner; and becauſe they have rejected him, I do not ſpeak of every Invidual, therefore God has rejected them, and is ſaying of the Judicatories and Miniſtry of *Scotland*, *Becauſe thou haſt rejected knowledge, I will alſo reject you, that ye ſhall be no prieſts to me, ſeeing ye have forgotten the law of your God, I will alſo forget your children*, Hoſ. iv. 6.

Inf. (6.) See what good Reaſon we of the aſſociate Preſbytery have for the Work we are about at this Day, in licenſing and ordaining Miniſters thro' ſeveral Corners of the Land, in a Way of Seceſſion from the preſent Judicatories, however irregular it may appear in the Eyes of ſome Men. Why, the Goſpel-lamp muſt by no Manner of Means be loſt or extinguiſhed. By the Attempts that have been made to put it out, or make it uſeleſs, we are driven to preſerve it in a Way of Seceſſion from the Judicatories, and we can ſee no other Way of keeping up the Goſpel-lamp in the Land, than by fulfilling that Command given by *Paul* unto *Timothy*: *The things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able alſo to teach others*, 2 Tim. ii. 2.

And in Regard the Lamp-bearer at Kinclaven *is thruſt out of his Station there, thro' eccleſiaſtical and civil Violence; therefore we are this Day to change his Station, and ſet him up at* Glaſgow, *upon a Call given him by the diſſenting Congregation in and about this Place,*

After Pſalms, proceeded to this Purpoſe.

" You in this correſpondent Congregation having " a conſiderable Time ago petitioned the aſſociate " Preſbytery for the Moderation of a Call, they ac- " cordingly appointed myſelf; Which Appoint-

" ment

" ment I accordingly obeyed; and you may remem-
" ber by a great Majority of Votes, the Call came
" out for the Reverend Mr. *James Fiſher* Miniſter
" of the Goſpel at *Kinclaven*, and was moſt harmo-
" niouſly ſubſcribed for him, even by the few who
" had voted otherwiſe.

" His Call being atteſted, was preſented unto the
" Preſbytery, and ſuſtained as orderly proceeded in.
" Together with the Call, Reaſons of Tranſportati-
" on were offered by you of the Correſpondence of
" *Glaſgow*. The Pariſh of *Kinclaven* were ſum-
" moned, compeared and heard, and the Matter
" fully reaſoned on both Sides: After ſome conſi-
" derable Delay, the Preſbytery, which met at
" *Abbots-hall*, taking to Conſideration the whole Af-
" fair, together with the Conduct of holy Providence,
" which plainly cleared their Way, they tranſported
" him to be Miniſter of this correſpondent Congre-
" gation, and appointed this Day for his Admiſſion.
" His Edict being ſerved, was returned, and no Ob-
" jection offered againſt the deſigned Tranſportation
" and Admiſſion." And therfore

We now proceed to fix the Relation between you and him.

Here Mr. *James Fiſher* was called up, and proceeded.

" Reverend Sir, altho' both I, and all the Reve-
" rend Brethren and Members of the aſſociate Preſ-
" bytery are fully convinced of your Orthodoxy
" and Soundneſs in the Faith, and of your firm
" Attachment unto the covenanted Reformation
" of *Scotland*, both as to Doctrine, Diſcipline,
" Worſhip and Government; yet I ſuppoſe it will
" be expedient and neceſſary for the Satisfaction of
" the People here, that you give Anſwer unto a few
" Queſtions, which the Reverend Preſbytery ap-
" pointed me to put to you."

Here

Here the *usual Questions* were read one by one.

After which proceeded thus.

" Now I suppose you who are the People, are " fully satisfied with the Answers given by the Re- " verend Mr. *Fisher* unto these Questions. You " have, it is true, already signed and consented, " that he should be your Minister, by the Call " which you have given him. However, I suppose " it will be encouraging to him, and satisfying " to the Presbytery, that you discover your Adher- " ence to your Call, by the [Gr. *Heirotonia*,] or " *lifting up of the Hand.*

" So many of you as can conveniently come " near, may come forward and take him by the " Hand: Others who cannot, may do it upon the " dismissing of the Congregation."

Now I shall conclude this Work by offering a few Words of Advice to Minister and People.

1st, To the Minister, *Reverend Sir*, God in his adorable Providence, who has the Stars in his Right-hand, has seen fit to remove you from another Place, and to fix you here, in order to bear the Lamp for his Anointed to this People, upon a very publick and conspicuous Tower: And, in order to the right Management of the Gospel-lamp, there are only a few Advices that I would offer; and what Advice I offer unto you, I take to myself, and I make no Doubt but my Reverend Brethren will also listen unto them.

First, Let us study to be well satisfied in our own Minds, that we carry the *Call* and *Commission* of God's Anointed, to bear the Gospel-lamp before him, so as to be in Case to say to our People, as *Moses* was ordered to say to *Israel*, *I AM hath sent me unto you*, Exod. iii. 14. or with the Apostles,

We

We are ambaſſadors for Chriſt, and pray you in Chriſt's ſtead, as tho' God did beſeech you by us, be ye reconciled unto God, 2 Cor. v. 20. It inſpires a Miniſter's Heart with Courage, and harneſſes his Spirit againſt the ſlaviſh Fear of Man, and all that Man can do; it makes him bold as a Lion in delivering his Commiſſion, when he is confident that he ſtands in Chriſt's Stead, and ſpeaks in his Name.

Secondly, It is neceſſary in bearing the Goſpel-lamp, that we remember we are in the very *Sight* and *Preſence* of our great and glorious Maſter Jeſus Chriſt, *the King of Kings, and Lord of Lords*, whoſe Eyes are as a Flame of Fire, and obſerves the Motives, Ends and Principles from which we are acted, and will ſhortly call us to give up an Account of our Steward-ſhip, *&c.*

Thirdly, 'Tis neceſſary we remember for what End we carry the Lamp of the everlaſting Goſpel to our People, *namely*, to ſhew unto them the Way of Salvation, by preſenting both their loſt Condition by Nature in the firſt *Adam*, and how they may be delivered by a ſecond *Adam*. In order to the Salvation of poor Souls, both Law-light, and Goſpel-light, is neceſſary to be ſcattered among our Hearers, *&c.*

Fourthly, In holding up the Goſpel-lamp, let us be frequently trimming our Lamps before God's holy Oracle, much in ſtudying the Scriptures of Truth; for theſe are they that teſtify of Chriſt, God's anointed Dear. We need to follow that Advice given by the Apoſtle *Peter*, to all in common, Miniſters and Chriſtians: *We have a more ſure word of Prophecy, unto which we do well, that we take heed, as unto a Light that ſhineth in a dark place, until the day (of grace) dawn, (in the ſouls of our hearers) and the day-ſtar ariſe in their hearts*, 2 Pet. ii. 19. *The word of God is like a lamp unto our feet, and a light to our path*, Pſal. cxix. 105.

Fifthly, In order to the ſucceſsful Management of the Goſpel-Lamp, we need frequently by Faith

and

and fervent Prayer to *fetch new Oil* for our Lamps, from God's Anointed, who had the Oil of Gladneſs poured upon his Head, above his Fellows. However we may preach, and bring forth to our People, the pure Truths of the Goſpel, yet without the Oil of the Spirit come along therewith, the Lamp of the Goſpel ſhines dim, and will not make its Entrance into their Hearts, *&c.*

Sixthly, In bearing the Goſpel-Lamp, and preaching the everlaſting Goſpel, let us ſtudy to have our Hearts *fired* with Love to God's Anointed, Zeal for his Glory, and the good of Souls. It is obſervable when Chriſt is re-inſtalling *Peter* into his miniſterial Office, *John* xxi. 15 he ſays unto him three ſeveral Times, Simon, *ſon of* Jonas, *loveſt thou me?* And when *Peter* three ſeveral Times had appealed to him as the Heart-ſearching God, *Lord, thou that knoweſt all Things, knoweſt that I love thee*, he juſt requires this as a Proof of his Love to him, that he would feed his Lambs and Sheep. The Love of Chriſt, and the Love of Souls is like a Cord by which a Miniſter is drawn to be faithful, active and diligent in his Work, *for the love of Chriſt conſtraineth us*, 2 Cor. 5. 14.

Seventhly, It is fit that we turn the Light of the Goſpel-Lamp in the very Face of theſe *Errors* and *Corruptions* whether in Principle or Practice, that begin to broach in the Land or Place we live in: many, peſtilential and Soul-ruining Errors, have come abroad from our *Seminaries* of Learning, and particularly that which is *next adjacent*. Now I know no better Way to prevent their Infection, than by bringing them as quickly as poſſible to the Light of the Word, for as the Birds and Beaſts of Prey, creep into their Holes, when the Light of the Son ſpreads itſelf along the Face of the Earth, ſo all Error and Corruption, in Principle and Practice evaniſhes before the Light of the Word.

But

But I come next to ſpeak a Word unto the People, who are under the Inſpection of the Miniſter of Chriſt, now planted and ſettled among them. Time will not allow me to go on in the Improvement of the Doctrine I was inſiſting upon, and therefore I ſhall conclude at preſent, with two or three Advices, how you are to behave with Reſpect to your Miniſter, who bears the Lamp of God's Anointed before you.

Firſt, Remember that there is a Covenant between you and *him*, as he is engaged to fullfil all the Parts of the miniſterial Office towards you, ſo ye are engaged on your Part, to fullfil all the Duties that the Word of God, and Laws of the King of *Zion* require of you toward him. Not only Covenants between God and Man, but Covenants between Man and Man are ſacred Things, and God reſents the Violation of them, as you ſee *Ezekiel* xvii. You are not now at Liberty to throw up and deſert his Miniſtry, or to turn your Back upon him, particularly, by running back unto theſe of the corrupt Body, from whom both you and he, have made a Seceſſion, *&c.*

Secondly, In order to your fullfilling your Part of this Day's Tranſaction between you and him, I adviſe you to *attend carefully and diligently upon his Miniſtry*, particularly upon the preaching of the Goſpel in publick; the Diſpenſation of the Seals of the Covenant; Diets of Catechiſing, and when he teaches from Houſe to Houſe; when you come to hear the Word, remember that the Word you hear will take hold of you, and iſſue either in the Life or Death of your immortal Souls; and what will all the World profit a Man if he loſe his Soul. Oh then attend diligently, incline your Ears, hear that your Souls may live, and the Covenant may be made and eſtabliſhed with you, *&c.*

Thirdly, *Mingle Faith* with your hearing of the Word preached by your Miniſter; take his Meſſage, and receive his Maſter, God's Anointed. We are

told that the Word preached did not profit ſome, not being *mixed with Faith in them that heard it.* Heb. iv. 2. Let not your Miniſter have occaſion to take up that Complaint againſt you, *Who hath believed* my *Report, and to whom is the Arm of the Lord revealed.* He comes to offer a *Saviour and a great one,* to deliver you from Sin and Wrath, Oh be aware of rejecting the offered Remedy, for in ſo doing you deſpiſe God's Herauld or Meſſenger, and him that ſent him. When Chriſt is ſending his *Apoſtles* abroad, to preach the Goſpel, he ſays, *He that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me,* &c.

Fourthly, I adviſe you to *ſubmit to your Miniſter and Elders* in the Adminiſtration of the *Key of Diſcipline,* they being a radical Court of Chriſt, conſtitute in the Name of Chriſt for that very End. This is expreſsly commanded of God. *Remember them which have the Rule over you, who have ſpoken unto you the Word of God; whoſe faith follow, conſidering the end of their converſation.*--------*Obey them that have the Rule over you, and ſubmit yourſelves: for they watch for your Souls, as they that muſt give Account, that they may do it with Joy, and not with Griefs: for that is unprofitable for you,* Heb. xiii. 7, 17. Obedience in the Lord is the indiſpenſible Duty of People toward theſe that have the Keys of the Kingdom of Heaven committed to them; for what they *bind on Earth ſhall be bound in Heaven, and what they looſe on Earth, ſhall be looſed in Heaven.* Matth. xviii. 18.

Fifthly, I adviſe you to *pray* much for your Miniſter that is come to bear up the Goſpel-Lamp among you. *Brethren,* ſays the *Apoſtle* to the *Hebrews, pray for us.*

Query, *What ſhould we pray for?* Anſwer, Pray that the Soul of your Miniſter may be refreſhed daily, with the Oil of God's Anointed, that ſo the Lamp may be brightned, and he may come forth

to

to you daily in the Demonſtration of the Spirit and with Power, and that like a Scribe inſtructed in the Myſteries of the Kingdom, he may bring forth Things new and old for the edifying of your Souls. Pray that a Door of Utterance may be given him, that he may declare the Myſteries of the Goſpel, that he may feed in the Strength of the Lord, and in the Majeſty of the Name of his God. Oh pray that he may not only get Furniture, but be bleſſed with Succeſs in his Work; for although *Paul* were to plant, and *Apollos* water, yet their Miniſtry would be ineffectual, unleſs God gave the Increaſe. Pray that God may give him the Art of winning Souls, and that his Maſter may direct him ſo to caſt the Goſpel-Net, as that a Multitude of Souls may be gain'd. Pray that he may be made as a ſharp threſhing Inſtrument having Teeth, to threſh the Mountains and beat them ſmall, and to make the Hills as Chaff. *Iſa.* xli. 15.

Sixthly, Another Advice I give you is, *To encourage God's Lamp-Bearer* among you. Query, *How ſhould we encourage him? Anſwer*, (1.) By receiving his Maſter and his Meſſage as has been ſaid. (2.) By ſtrengthening his Heart and Hand in his preaching and witneſſing Work, particularly at this Time, when there are many Adverſaries, and many Arrows of Reproach and Calumny may be caſt at him. (3.) By *maintaining the Unity of the Spirit in the Bond of Peace* among yourſelves. Jarrs, Diviſions and Animoſities among a People, are a Heart-break to a Miniſter of the Goſpel of Peace, whereas 'tis his great Comfort to find them of one Heart and Way in the Lord. (4.) By providing a ſuitable Maintainance for your Miniſter, and a Place of Worſhip, where you and he may meet and attend Ordinances without being expos'd to Hazard from the Injuries of the Weather. But I know you have theſe Things at Heart, and therefore don't inſiſt upon them.

And now, my Brethren, ſuffer me again to renew the Word of Exhortation. Oh remember what a *valuable Bleſſing the Goſpel is* unto a Land or People. Why, it is a *Lamp* to diſcover the Way how you may come to God's Anointed, and ſo get your Souls for a Prey. They that know the Worth of their Souls, and have any Concern about their Salvation cannot but prize the Goſpel in its Purity, above all their other Concerns in a World, for it is *better than Gold yea than much fine Gold, ſweeter alſo than Honey from the Honey-Comb.* Pſal. xix. 10.

Beſide what was ſaid in the Doctrinal Part, I might offer many other Conſiderations, to raiſe your Eſteem of the glorious Goſpel. (1.) The Goſpel-Lamp lets Men *ſee where they are*, and how far they have departed from God, how near they are unto utter Ruin, like the *Prodigal* in a far-Country without God, without Chriſt, without Hope, without Help, without Light, without Life, no Eye to pity, no Hand to help, *&c.* in a State of Diſtance, Darkneſs, Enmity, every Moment lyable to Wrath and Condemnation, yea condemned already, *&c.* (2.) The Goſpel-Lamp diſcovers *a Saviour and a great one*, Iſai. xix. 20. *who is able to ſave to the uttermoſt. I have laid Help upon one that is mighty, I have exalted one, choſen out of the People, even David my Servant, with my holy Oil have I anointed him*, Pſal. lxxxix. 20. (3.) In the Light of this Lamp the Sinner may ſee a *Ranſom found*, that he may not go down to the Pit, even the Blood of Jeſus, that Sacrifice of a ſweet-ſmelling Savour, whereby the Wrath of an angry God is turned away, *&c.* (4.) By this Lamp we may ſee an *angry God reconciled*, and declaring himſelf a God of Peace, and that Fury is not in him. Here we may ſee the white Flag, and the Olive Branch of Peace held up, and God ſaying, *I create the Fruit of the Lips, Peace Peace, to them that are afar off, and to them that are nigh*, Iſa. lvii. 19. (5.) By the Light of this Lamp,

Lamp, Sinners that are beggar'd and bank-rupt'd, by the Fall of *Adam*, are led to a *Mine of unſearchable Riches*, which they may lay Hand upon, and make their own without Theft or vicious Intromiſſion. *To me*, ſays Paul, *who am leſs, than the leaſt of all ſaints, is this grace given, to preach among the gentiles, the unſearchable Riches of Chriſt*, Eph. iii. 8. The Cry of the Goſpel is, *I counſel thee to buy of me, gold tried in the fire, that thou mayeſt be rich*, &c. (6.) By this Goſpel-Lamp, we may ſee a *Houſe of Mercy reared* and *opened*, and all Manner of Proviſion in Plenty, made ready for the Poor, the Halt, the Withered and Lame. *I ſaid, Mercy ſhall be built up for ever*, Pſal. lxxxix. 2. *Wiſdom hath builded her houſe, ſhe hath hewed out her ſeven pillars, ſhe hath killed her fatlings, ſhe hath mingled her wine, ſhe hath alſo furniſhed her table. She hath ſent forth her maidens, ſhe cryeth upon the higheſt places of the city. Whoſo is wiſe, let him turn in hither: as for him that wanteth Underſtanding, ſhe ſaith to him, Come eat of my bread, and drink of the wine, which I have mingled*, Prov. ix. 1, 2, 3, 4, 5. *In this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined*, Iſa. xxv. 6. (7.) By this Goſpel-Lamp we may ſee, not only Meat, but *Medicine* prepared for the Poor diſeaſed Soul, that is ready to periſh of its Wounds and Leproſie. Here you will ſee *Balm in Gilead*, and a *Phyſician there*. Here you will ſee the myſtical *brazen Serpent*, by a Look of which the Venom of the old-Serpent is ſtayed, and the Hurt of it prevented. Here is to be ſeen the *Tree of Life* which bears *twelve Manner of Fruits every Month, and whoſe Leaves are for the healing of the Nations*. (8.) By this Lamp is to be ſeen the *Rock* that follows Iſrael through the Wilderneſs to *Canaan*; you may ſee the *Clefts* of the Rock that were made by the Rod of God's Anger; you may ſee *living Water* guſhing

out

out of the ſmitten Rock, and a Cry made, *Whoſoever will, let him come and drink of the water of life freely.* You may ſee the Rock having a *Shadow*, to refreſh the weary Traveller in his Way to Glory; you may ſee God's *Doves* lodging in the Clefts of the Rock, and *in the ſecret place of the ſtairs*, &c. (9.) By this Lamp, you may ſee and find the *Chariot of the wood of* Lebanon, with its golden Bottom, Purple Covering, paved with Love for the Daughters of *Jeruſalem*. By which I underſtand the Covenant of Grace and Promiſe, which is everlaſting, well ordered and ſure. The Goſpel lets you ſee, that you have free Acceſs into this Chariot of Salvation, in which you may ride in Safety, thro' all Dangers, unto Glory, *Thus ſaith the Lord,---unto them that take hold of my covenant, even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.--- Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer*, Iſa. lvi. 5, 7. (10.) By this Lamp, we may ſee a *Ladder* reaching between Heaven and Earth; by which you may have Acceſs to that Heaven of Glory which we fell from, when we broke the firſt Covenant in *Adam*; but here is a new and living Way into the holieſt of all. (11.) Here you may ſee and find a *City of Refuge* from the Avenger of Blood. *&c.* (12.) Here you will find the *true Ark* in which you ſhall be ſaved from the Deluge. (13.) Here you may ſee *Chambers* where you may hide yourſelves in a Day of Wrath, until the Indignation be overpaſt. (14.) Here by this Lamp we diſcover a *confirmed Teſtament*, ſecuring to us the Inheritance of eternal Life, which was loſt in the firſt *Adam*, and much more than ever we loſt: Here we may find our God ſaying, *I am the Lord thy God.* Which is more than ever Eye ſaw, or Ear heard, *&c.*

Thus you ſee what great, glorious and beneficial Diſcoveries are made by the Lamp of the everlaſting Goſpel; and do not all this make it evident, that they are a privileged People, who have the Goſpel-lamp lighted, and ſet up among them. It was not without Ground, that the *Pſalmiſt* cried out in the View of theſe Things, *Bleſſed are the people that know the joyful ſound, they ſhall walk, O Lord, in the light of thy countenance,* Pſal. lxxxix. 15.

I conclude by reading a Portion of Scripture to you, containing a Bundle of neceſſary Duties both toward yourſelves, your Miniſter and Elders, and one another, 1 *Theſſ.* v. 12.---28. *And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their works ſake. And be at peace among yourſelves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourſelves, and to all men. Rejoice evermore. Pray without ceaſing. In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you. Quench not the Spirit. Deſpiſe not prophecyings. Prove all things: hold faſt that which is good. Abſtain from all appearance of evil. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit, ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. Brethren pray for us.---The grace of our Lord Jeſus Chriſt be with you.* Amen.

SERM.

SERMON II.§

PSALM CXXXII. 17.

I have ordained a Lamp for mine Anointed.

I PROCEED now to make ſome further Improvement of the Doctrine.

A *third Uſe* of the Doctrine may be by Way of *Trial* and *Examination*. Sirs, we in this Land, and you particularly in this place, have had the Goſpel-lamp for a long Time ſhining among you: But the great Queſtion is, Has ever the Light of it led you to God's Anointed, and diſcovered his Glory to your Souls?

I offer the few following Marks for Trial in this Matter. (1.) Has ever the Light of the Goſpel-lamp diſcovered the Plagues of your Heart unto you, ſo as to fill you with an Abhorrence of yourſelves, ſaying with *David*, *Who can underſtand his errors?* Pſal. xix. 12. Or with *Jeremiah*, *The heart is deceitful above all things, and deſperately wicked*, Jer. xvii. 9. Whenever *Job*'s Eyes ſaw the Lord, he cries, *I abhor myſelf, and repent in duſt and in aſhes.* (2.) The Light of the Goſpel-lamp lets a Man ſee that all the Ways and Methods of Salvation that he hath propoſed unto himſelf, while in a natural State, are nothing but a mere Deluſion; the Man was imagining, that he might be ſaved by the general Mercy of God, by the Works of the Law, by a Profeſſion of Religion, or ſome good Thing or other; but whenever the Light of this Lamp enters unto his Heart, he ſees that it is in vain to look to theſe Hills and Mountains, and that to ſtay where he is, or has been, he but walks in the Light of his Fire,

§ This Sermon was preached at *Stirling* the third Sabbath of *October* 1741.

Fire, and Sparks of his own kindling, and muſt ly down in Sorrow at the End; and therefore caſts away all theſe Cob-web Coverings, and accounts them but Loſs for Chriſt. (3.) I ask you, What think you of God's Anointed? For the Goſpel-lamp is ordained to diſcover the Glory of God's Anointed. What think you of his Perſon, Righteouſneſs, Fulneſs, Glory, and Salvation, Love and Grace? I'm ſure the Glory of his Perſon and Mediation has put your Souls to an everlaſting Stand, that you know not what to ſay or think, but are ſwallowed up in a ſilent Wonder at him, crying with the Church, *Who is this that cometh from* Edom, *with dyed garments from* Bozra? *This that is glorious in his apparel, travelling in the greatneſs of his ſtrength?------Wherefore art thou red in thine apparel, and thy garments like him that tradeth in the Wine-fat?* Iſa. lxiii. 1. 2. (4.) If ever the Glory of God's Anointed was diſcovered unto you in the Light of this Lamp, your Hearts have been fired with Love to him, and Zeal for his Glory; ſo that you know not how to expreſs your Eſteem of him, and Deſire after him. *Oh! whom have I in heaven but thee, and there is none in all the earth whom I deſire beſides thee.* Many Waters cannot quench Love, neither can all Floods drown it. Indeed the Devil, and the World, and a corrupt Heart, are frequently caſting Waters upon this Fire; but yet where 'tis genuine, it gets ay up again; the Flame riſes, and breaks thro' all Oppoſition, and ſends the Sparks of it Heavenward. (5.) Has ever the Lamp of the Goſpel dropt ſome of the Oil of God's Anointed upon your Souls? The Goſpel is, as it were, a golden Pipe, thro' which the Oil of the Holy Ghoſt is conveyed into the Veſſels of the Sanctuary from God's Anointed. Gal. iii. 2. *We receive the Spirit by the hearing of faith, not by the works of the law.* Now, I ask you, Have you got an Unction from the holy One? Query, *How ſhall*

I know that? *Answer*, In the following Particulars.

This Oil has had the same Effect, in some Measure, that it had upon Christ: As (1.) Christ's Anointing, it made him of *quick Understanding*, or of a *ready Scent*, as it is in the Margin, *Isa.* xi. 3. The same Effects, in some Measure, has it had upon you; it has given you a quick Understanding and up-taking of the Things of God, the Secrets of his Covenant; unto you it is given to know the Mysteries of the Kingdom of Heaven, says Christ unto his Disciples; but unto others it is not given. *We have an Unction from the holy One, whereby we know all things*, 1 John ii. 20. He that is spiritual, judgeth all Things; he has another Discerning than other Men have of the Things of God and Eternity. *We have not received the spirit of this world, but that Spirit which is of God, that we may know the things that are freely given us of God*, 1 Cor. ii. 12. (2.) Christ's Anointing made his Face to shine. Oil maketh the Face to shine. Hence the Spouse crys out, *His Countenance is as Lebanon, excellent as the cedars.* So if you have shared of this Anointing, you will, in your Way, and Walk, and Talk, adorn the Doctrine of God your Saviour; you will be changed into the same Image with God's Anointed, by beholding of his Glory. Your Light will shine before Men; so that others seeing your good Works, will glorify God your heavenly Father. (3.) Christ's Anointing made him active and agile in the Work of our Redemption; so that he never rested till he could say, It is finished. So if you be Partakers of his Anointing, you will be active and diligent in the great Work of your Salvation, that you may finish your Course with Joy. Oh! says *David*, *I'll run the way of thy commandments, when thou hast enlarged my heart*, viz. by anointing the Wheels of his Soul with the Oil of the Spirit's Influences. (4.) Christ's Anointing made

his

his Heart glad; therefore called the Oil of Gladneſs. This was it that rejoiced his Heart under all the Diſcouragement and Oppoſition he met with in his Work: So, if you be anointed with the ſame Oil, your Hearts have been made glad therewith. The Holy Ghoſt is called frequently the *Comforter*, becauſe he gladdens the Hearts of Chriſt's Followers, under all the Troubles and Trials in their Way in this weary Wilderneſs. Hence Chriſt ſays to his Diſciples, ſpeaking of the Spirit, *your hearts ſhall rejoice, and your joy no man taketh from you.* Now try yourſelves by this; know you any Thing of the Conſolation of the Spirit? Oh, ſays *David*, *thou haſt put more gladneſs in my heart, than they, when their corn, wine and oil did abound.*

Uſe 4th. Has God ordained a Lamp for his Anointed; then my *firſt Advice* or *Exhortation*, is to anſwer the End of the Goſpel-lamp, by *coming* to God's Anointed Saviour, and Redeemer by a true Faith. This is the End and Deſign of God in the whole Revelation that he has made of Chriſt in the Word. *Theſe things are written, that ye might believe in the name of the Son of God, and that believing ye might have life through him*, John xx. 31. This is the End and Deſign of a Goſpel-miniſtry, and of all the Ordinances of the Goſpel, that ye might behold the Glory of God's Anointed, and by coming to him, ye might be built up in the holy Faith.

Motives to engage you to come unto God's anointed. (1.) The Light of the Lamp of the Goſpel points you directly, to him; for it is Chriſt whom we preach, and we preach not ourſelves, but your Servants for Jeſus Sake. Every Goſpel Sermon leads to Chriſt, and lands you in him, if the Deſign of it be anſwered. Oh ſays *Paul* to the *Corinthians*, *I deſire to know nothing among you, but Chriſt and him crucified.* (2.) Chriſt was anointed for your Sakes. *He received gifts for men, yea even for the rebellious, that the Lord God might dwell among us.*

His Oil is for your Uſe. He himſelf and all his Offices to which he was anointed are intended for the Salvation of loſt Sinners of *Adam*'s Family. Why was he anointed to be a Prophet but for your Illumination in the Knowledge of God and his Will. Why anointed to be a Prieſt? but for your Reconciliation with God and Juſtification before him. Why anointed King in *Zion*? but to deliver us from our Captivity to Sin and Satan, and to ſanctify us, and write his Law in our Hearts. Hence he is *made of God unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 Cor. i. 30. Now ſeeing it is ſo, why then ſhould we ſtand off from him by Unbelief, and by following lying Vanities forſake our own Mercy. (3.) Oh come unto God's Anointed through the Light of the Goſpel-Lamp, for there is an immeaſurable Meaſure of the Oil of the Holy Ghoſt with God's Anointed, and all to be communicated unto them that come unto him. *It hath pleaſed the Father, that in him ſhould all fulneſs dwell; that out of his fulneſs we might receive grace for grace.* There is no Fear of Want here. His Fulneſs is not exhauſted or diminiſhed, by all that is given out. No, he is as full as ever, and as ready to communicate. We read of the Widow's *Pot of Oil*, 2 Kings iv. 4, 5. *&c.* that did fill all the Veſſels that were brought to it, and never ſtopt till no more Veſſels were brought. This is the Caſe here; Chriſt never ceaſes to communicate of his Grace and Spirit, as long as empty Veſſels are brought to him. The only Thing that ſtops the Communication of his Grace is, that we do not come to him by Faith, to receive of his Fulneſs. (4.) God's Anointed calls, invites and beſeeches you to come unto him for his Grace and Fulneſs. *Ho every one that thirſteth, come, he that hath no Money, let him come, and buy Wine and Milk without Money and without Price*, Iſa. lv. 1, 2, 3. (5.) God's Anointed has promiſed you Welcome; come to me who will, *I will in*

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no ways caſt out. He that cometh unto me ſhall never hunger, he that believeth on me ſhall never thirſt. He ſatisfieth the longing ſoul, and filleth the hungry with good things. (6.) If you do not come to God's Anointed, you loſe the Benefit of the Goſpel-Lamp, and incur the Diſpleaſure of that God, who ordained the Lamp for his Anointed. *This is the condemnation, that light is come unto the world, and men chooſe darkneſs, rather than light, becauſe their deeds are evil. How ſhall we eſcape, if we neglect* the great Salvation of God's Anointed. (7.) Unleſs you come to God's Anointed, and buy Oil, your Veſſels and Lamps will be found empty at the coming of Chriſt. My Friends, before it be long the midnight Cry ſhall be heard, *Behold the Bridegroom cometh, go ye forth to meet him.* You know what became of the *fooliſh Virgins* that wanted Oil at the coming of the Bridegroom, they go to ſeek Oil, when it was out of Time. The *Door is ſhut* upon them, and they are ſhut up in eternal Wo and Darkneſs. Oh take a Care, that it do not fare ſo with you againſt the coming of Chriſt at Death, or Judgment. And therefore while the Mercat of Grace laſts, take Chriſt's Counſel, *I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee,* Rev. iii. 18. (8.) When a People privileged with the Lamp of the everlaſting Goſpel, do not anſwer the Deſign of it by coming to God's Anointed, God in that Caſe is provoked to remove the Lamp, and give it to others, that will improve the Light of it to a better Uſe. *Matth.* xxi. 43. *Therefore ſay I unto you, the kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof,* ſays Chriſt there unto the *Jews.* By the Kingdom of God there, we are to underſtand the ſame Thing with the Goſpel-Lamp, by which we enter into the Kingdom

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of Grace here, and of Glory hereafter. Now ſays Chriſt, this ſhall be taken from you, and then the Door of the Kingdom of God will be ſhut up, againſt the *Jewiſh* Nation, and given unto the *Gentiles*, which accordingly was done. The *Jews* were cut off for their Unbelief, and the Goſpel-Church and Lamp ſet up among the Nations of the Earth. Now if God ſpared not the natural Branches, we need to take Heed, leſt he treat us after the ſame Manner, who *are wild Olives of the Gentiles by Nature*, Rom. xi. 21. You have a Word to the ſame Purpoſe, *John* xii. 35, 36. *Then ſaid Jeſus unto them, yet a little while is the light with you; walk while you have the light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not where he goeth. While ye have the light, believe in the light, that ye may be the children of light.* By all which you ſee that we are in Hazard of loſing the Light of the Goſpel Lamp, and of being left in Darkneſs, if we do not come unto God's Anointed.

And here I'll tell you of ſeveral *Kinds* of Darkneſs that will follow upon the removal of the Goſpel-Lamp.

Firſt the Darkneſs of *groſs Ignorance*, which is ſo far from being the Mother of Devotion, as the Papiſts teach, that it is the Mother of Deſtruction. *My People are deſtroyed for lack of knowledge.* Hoſ. iv. 6. If we but look through the World, or through this Iſland, or the Land wherein we live, and take a View of theſe Corners of it, where the Goſpel-Lamp does not ſhine, or where another Thing is ſubſtitute in the Room of it, we ſhall find Nothing but groſs Ignorance of ſupernatural Truths, and the People no better than a Company of baptized Heathens. (2.) The Darkneſs not only of *Unbelief*, but of *Infidality*, follows upon the Removal of the Goſpel Lamp. Unbelief may be, and alas too frequently is where the Goſpel-Lamp ſhines. *Who hath believed our report.* But when the Goſpel-lamp is taken away

away becauſe of Unbelief, then the People turn Infidels. An Unbeliever may come to be a Believer, becauſe the Object of Faith is ſtill revealed and preſented unto him by the Goſpel Lamp; but an Infidel cannot become a Believer, becauſe the Object of Faith is removed. The Things that belong to his Peace are hid from his Eyes and Ears. *How ſhall he believe in him of whom he has not heard*, (as the Apoſtle argues,) *and how ſhall they hear without a preacher*, Rom. x. 14. When both Lamp and Lamp-Bearers of God's lending are taken away, how then ſhall they believe? Men in that Caſe can no more believe, than the Eye of the Body can ſee without the Light of the Sun in the Firmament.

Thirdly, The Darkneſs of Idolatry and Superſtition in Worſhip, follows upon the Removal of the Goſpel-Lamp, as we ſee in theſe Lands or Nations where the Goſpel once was, but are now covered with Popiſh and Mahometan Deluſions and Abominations.

Fourthly, As the Goſpel-Lamp removes, ſo gradually the Darkneſs of *Error* prevails. *Deiſtical* Errors rejecting ſupernatural Myſteries in the Word. *Arian* and *Socinian* Errors derogating from the Glory of God's Anointed, either in his Perſon, Offices or Satisfaction. *Arminian* Errors ſtriking at the Freedom and Sovereignty of the Grace of God both in Election and Effectual-calling, and the Perſeverance of the Saints. *Legal* Errors overturning the Doctrine of Juſtification by the Righteouſneſs of Chriſt alone, and foiſting in ſomething elſe in its Room, that Men may have ſomething to glory in. Theſe, and the like Errors prevailing in a Land where the Goſpel has been preached in Purity, argues a ſetting, not a riſing Sun, becauſe the Shadows are growing long.

Fifthly, The Darkneſs of a *dead*, *lifeleſs*, *blaſted*, *profane*, or *ignorant Miniſtry* prevails upon the withdrawing of the Lamp of God's Anointed. Indeed God may

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leave ſomething in the Land called the Goſpel, and a Set of Men that call themſelves Miniſters of the Goſpel; but what Sort of a Lamp is it that is left, when the true Goſpel-lamp is taken away, 'tis the Devil's lamp; it is not the narrow Way but a broad Way Lamp, to ſet Folk ſtreight Way to the bottomleſs Pit. And what Sort of Miniſters or Lamp-bearers are left? Why, they are *blind guides leading the blind, and both fall into the Ditch together.*

Sixthly, The Darkneſs of a *departed God*, and *Glory* follows upon the Removal of the Goſpel-lamp. The Name of that Nation or Congregation then becomes *Ichabod*, i. e. *The Glory is departed*, and then innumerable Woes take Place. Wo alſo unto them, when I depart from them, utter Deſtruction and Deſolation takes Place. *Behold your houſe is left unto you deſolate*, Matth. xxviii. 38. *And now go to; I will tell you what I will do to my Vineyard, I will take away the hedge thereof, and it ſhall be eaten up; and break down the Wall thereof, and it ſhall be trodden down. And I will lay it waſte: it ſhall not be pruned nor digged, but there ſhall come up briars and thorns: I will alſo command the clouds, that they rain no rain upon it. For the Vineyard of the Lord of hoſts is the houſe of* Iſrael, *and the men of* Judah *his pleaſant plant: and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry*, Iſai. v. 5.---8. Thus you ſee what Darkneſs follows upon the Removal of the Goſpel-lamp, for rejecting and refuſing, to come into God's Anointed. Oh! then let me beſeech you, as tho' God did beſeech you by me, *be ye reconciled unto God*, by receiving him, reſting upon him alone for Salvation from Sin and Wrath, as he is offered to you in the Goſpel.

Oh! that I knew how to prevail with you to accept of God's Anointed. Come and let us reaſon together upon this important Matter. Sirs, when you reject God's Anointed, you reject God himſelf, that God in whom every Moment you live, move, and

and have your Being; for God is in Chriſt his Anointed Dear; but when you receive him, you receive God to be your God and Portion in Time and thro' Eternity. His Father becomes your Father, and his God your God.

Pray tell me, What ails you at God's Anointed, that you will not come unto him? Do you reject him becauſe he is an unſufficient Saviour? Why, The Goſpel-lamp diſcovers the Contrary, and that the very Reverſe is true. *I have laid an help upon one that is mighty*, ſays God. Do you reject him, on a Pretence, that he is unwilling to receive you. The Goſpel-lamp confutes this Thought; for you may ſee him complaining of Sinners, that they will not come unto him, ſwearing by his Life, That he is willing, and has no Pleaſure in the Death of the Wicked, appealing to the Heavens and Earth, to bear Teſtimony for him againſt Sinners for their Folly and Obſtinacy. *Be aſtoniſhed O ye heavens at this, and be horribly afraid; be ye very deſolate, ſaith the Lord: For my people have committed two evils: they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns that can hold no water*, Jer. ii. 12, 13. And again, he ſays, *Hear, O heavens, and give ear, O earth: for the Lord hath ſpoken: I have nouriſhed, and brought up children, and they have rebelled againſt me*, Iſai. i. 2. Do you ſtand off from God's Anointed, becauſe you have no Claim or Right to him? Let not this be pretended; for you have as good a Right to him, and as good a Warrant to employ him for your Salvation, as any of the Saints, either in Heaven or Earth ever had, before they actually believed in him. Ye have a Right to him by Virtue of the human Nature that he wears, whereby he is related to all the human Kind. Ye have a Right and Claim to him by Virtue of his Office; he is the Saviour of all Men that are willing to be ſaved. As every Man in *Iſrael* had Acceſs to the *brazen Ser-*

ent, which was a common Good to all the Camp, ſo has every Sinner a Right to look unto Chriſt and be ſaved. Ye have a Right to him by the Revelation, the Offer, the Gift and Grant of the Goſpel. *Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world*, John vi. 32. *For unto us a child is born, unto us a ſon is given*, Iſai. ix. 6. And again; *Ho, every one that thirſteth, come ye to the Waters*, &c. Iſaiah lv. 1. *And the Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt come. And whoſoever will, let him take of the water of life freely*, Rev. xxii. 17. Do ye ſtand off from God's Anointed, for Want of Power and Ability to come to him? Why, God's Anointed in the Goſpel is reaching forth his ſaving Arm to help every impotent Soul, ſaying, *I give power to the faint, Increaſe ſtrength to them that have no might*. Do you decline to come to God's Anointed, becauſe you are uncertain if God ordained him for you, or you for him, in his eternal Purpoſe or Decree? Why Sirs, I have often told you, and now I tell you again, that in the Matter of believing, you have nothing at all to do with the Decrees of God. Secret Things they belong unto the Lord, but Things revealed to us and to our Children. Now, it is among Things revealed, that ye ſhould believe in God's Anointed. *This is the work of God, that ye believe in him whom God has ſent*, and that Moment you believe with the Heart, thou mayſt read thy Name in the Lamb's Book of Life; and never can, or ſhall any Man find out the Decree of God as to himſelf in another Way or Method. Oh then come and cloſe immediately with God's Anointed Saviour, and the Way of Salvation thro' him, whereby you ſhall at once both give Glory to God in the higheſt, and ſe-

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cure your own Salvation for ever. But if you continue to reject God's Anointed, and the Lamp he has ordained for him, your Light ſhall be put out in Obſcurity, and you ſhall ly down in everlaſting Sorrow with Hypocrites and Unbelievers. *Behold all ye that kindle a fire, and compaſs yourſelves about with ſparks, walk in the light of your fire, and the ſparks that ye have kindled; this ſhall ye have of mine hand, ye ſhall ly down in ſorrow,* Iſai. l. *ult.*

Query. *What* Advice *do you give us, in order to our right Improvement of the Goſpel-lamp, as to ſuch a ſaving Intereſt in God's Anointed?* Unto this I *anſwer* in theſe Particulars: (1.) Be much in viewing yourſelves in the Light of the holy Law of God, which requires no leſs than an abſolute and ſinleſs Perfection, in every Man and Woman, ſprung of *Adam*, in order to fix a Title to Life and Glory, and which dooms every one to Hell and Deſtruction from the Preſence of the Lord, who cannot produce a perſonal and perfect Obedience thereunto. The Language of the Law is, *He that doeth theſe things ſhall live by them; but curſed is every one that continueth not in all things written in the book of the law to do them.*

Secondly, Conſider ſeriouſly whether you be capable to produce what the Law requires of you. There are three Things demanded of you by God from the Bar of the Law, to which, if you cannot give a ſatisfying Anſwer, Sentence muſt paſs againſt you. *Firſt*, God will demand of you, where is that innocent Nature you received from me at your Creation; for I made you upright? *Secondly*, Where is that ſinleſs Obedience of Life which the Law requires? Have you done all that the Law repuires? None of *Adam*'s Race can anſwer theſe two; for all have ſinned, and come ſhort of the Glory of God: And therefore a third demand follows: What Satisfaction do you give unto my Juſtice? To this the Sinner, ignorant of the Goſpel,

is ready to anſwer. Oh! will God be pleaſed with Thouſands of Rams, or ten thouſand Rivers of Oil? Will he accept of our firſt-born for our Tranſgreſſion? Or the Fruit of our Body for the Sin of our Souls? But will God be pleaſed with this? No, he no more values all theſe large Proffers, than the cutting off of a Dog's Neck, or the Offering of Swines Blood upon his Altar: *Such Sacrifice and Offering I deſire not*, ſays God. Well, ſeeing the Sinner cannot give a ſatisfactory Anſwer to theſe Queſtions, ſeeing his Nature is vitiate and corrupted, every Thought of his Heart is evil, ſeeing he has broken the Law, in Thought, Word, and Deed, Times without Number, what muſt follow on this, according to the Tenor of Law and Juſtice, but that the Sword of Juſtice awake againſt the Criminal, and that he be hewen in Pieces before the Lord, like *Agag*? Now I ſay my Advice unto you is, Oh take a ſerious View of this State of Matters between God and you. While you are upon a Law-bottom, Indignation and Wrath, Tribulation and Anguiſh unto every Soul of Man that doeth evil.

Thirdly, Having thus pondered how Matters ſtand between God and you in the Light of the Law, I adviſe you next to take the Lamp of the Goſpel, and ſee what Relief is provided by God in his Anointed for you in this diſmal Situation. See if there be not a ſuitable and ſufficient Anſwer to theſe poſing and ſilencing Queſtions in God's Anointed as a ſecond *Adam*, a new-Covenant-head. When the Queſtion is put where is that pure and holy Nature, that we had from God at our firſt Creation, view God's Anointed by the Lamp of the Goſpel, and you will hear him anſwering, here it is in my Perſon as their publick Head and Repreſentative, and I preſent their Nature to God as holy and pure as ever it was at its Creation. Again when the Queſtion is put, where is that perfect, perſonal and ſinleſs Obedience they owe to my holy Law, which was the Condition

dition of Life, according to the Tenor of my Covenant I made with them? Why, the Goſpel-lamp will let you ſee, God's Anointed as your Surety, anſwering, I have fulfill'd all Righteouſneſs that the Law required in their Room, I was made Sin for them. that they might be made the Righteouſneſs of God in me, I am the End of the Law for Righteouſneſs unto every one that believeth in me; I have magnified the Law and made it honourable, and the Righteouſneſs of the Law is fullfilled by Imputation, in all, that come unto me by Faith. Again when the Queſtion is put, What Satisfaction will the guilty Sinner give unto my Juſtice? God's Anointed anſwers, I was wounded for their Iniquities; I was bruiſed for their Tranſgreſſions, the Chaſtiſement of their Peace was upon me; I was made a Curſe for them, the juſt ſuffered for the unjuſt to bring them unto God; I bore their Sins in my own Body on the Tree, and therefore Juſtice cannot have Recourſe upon them. Thus you ſee how the Goſpel-Lamp diſcovers a Way of Relief, for the poor Sinner ſtanding condemned at the Bar of the holy-Law, how this anſwers all theſe Queſtions, which to all finite Underſtandings, whether among Men or Angels, were utterly unanſwerable.

Fourthly. Having thus viewed how Things ſtand in the Light of the Law, and in the Light of the Goſpel-lamp, conſider deliberately, where you will take up you Stand before God's Tribunal, and for an awful Eternity, whither will you take your Hazard to anſwer God to theſe Queſtions in your own Perſon, by preſenting to him the Works of Righteouſneſs, that you have done for the Satisfaction of his Juſtice? or will you quit and renounce all theſe as filthy Rags, and betake yourſelves to God's Anointed, as the Lord your Righteouſneſs, ſaying, In him alone will I be juſtified, and in him will I glory. I am ſure, if you have any Up-taking of God in his infinite tremenduous Holineſs and Juſtice,

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any Up-taking of the Holineſs Equity, Perfection and Extent of the Law; any Up-taking of your own loſt, wretched and miſerable Condition; any Value for your precious Souls, that are condemned already by the Law; any View of God's Anointed in the Light of the Goſpel-lamp, you will not be long in determining the Matter, what Foundation you will venture upon. Oh, will the Soul ſay with *Paul*, *Yea doubtleſs, I count all Things but loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I am ready to ſuffer the Loſs of all Things, and do count them but Dung that I may win Chriſt, and be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* This is juſt the Language of Faith ſubmitting unto the Righteouſneſs of God's Anointed Saviour and Surety. The Soul juſt ſinks itſelf and all its own Works and Righteouſneſs into Nothing, and ſtates itſelf before God in Chriſt, and ſays, *Behold O God my Shield, look upon the Face of thine Anointed*, Pſal. lxxxiv. 9. It is in this Way that the Soul cloſes with Chriſt, and is intereſted ſavingly in him; and it is in this Way that the infinite Power of God, is exerted and put forth, when he works the Work of Faith with Power.

Fifthly, In regard the Goſpel-lamp diſcovers Chriſt not only as an attoning Prieſt, but alſo as a teaching Prophet, and a ruling and a governing King, therefore at the ſame Time that we ſubmit unto his Righteouſneſs, for Juſtification, we muſt take Care to ſubmit to the whole Will of God revealed by him, ſetting to the Seal to all the Promiſes of God, as Yea and Amen in him, yea to the whole of the Goſpel-revelation, ſubmitting alſo at the ſame Time to the Law as in the Hand of a Mediator, and ſaying the Law is holy, the Commandment holy, juſt and good: thou haſt delivered me out of the Hand of mine Enemies, therefore rule thou over me. Thus

the Man gets the Law written in his Heart, the Kingdom of God is set up within him, and every Thought brought unto Captivity, unto the Obedience of Christ God's Anointed. So much for Advice how to improve the Gospel-Lamp, in Order to your sharing Salvation by God's Anointed.

I conclude with a Word of *Advice* to *Believers*, who through the Light of the Gospel-Lamp, and the Power of God accompanying it, have been determined to come by a true Faith unto God's Anointed, for all the Ends of his Mediation.

First, O *bless God* for his Anointed, and for the Lamp he has ordained for his Anointed, and that ever made the Lamp discover his Glory to your Souls, and to drop down the Oil of his Spirit upon you. All is of Grace, *by grace ye are sav'd, thro' Faith, and that not of your selves, it is the gift of God, not of works, least any man should boast.* And therefore, O celebrate the Praises of that God, whose Name is gracious, saying, *not unto us, not unto us, but unto thy Name be the glory.*

Secondly, Has the Gospel-lamp led you unto God's Anointed, then *abide in him* and with him. Says Christ to his Disciples, *abide in me and I in you*, John. xiv. 4. Abide in him by a Life of Faith, and let his Spirit abide in you, without grieving his Spirit, or quenching his Operations and Motions. It is not enough, that ye have once believed, but you must live in him, and upon him by Faith. *The Life I live*, says holy *Paul*, *is, by Faith upon the Son of God, who loved me, and gave himself for me.* Gal. ii. 20. It is in this Way of a continual coming unto Christ, that we are built up a spiritual House, a holy Priesthood to offer up spiritual Sacrifices unto God, acceptable through Jesus Christ. It is in this Way that the Life of Grace is maintained, untill it issue in a Life of Glory. Faith is always receiving out of his Fulness, Grace for Grace, and thus we are anointed as with fresh Oil, and wax stronger and

stronger

ſtronger, till we come to appear before God in the heavenly *Zion*, where we ſhall receive the End of our Faith and Hope, the Salvation of our Souls.

Thirdly, *Put Honour on God's Anointed*, for this is the Will of him that ſent him, *that all men ſhould honour the Son, as they honour the Father.* We are commanded to honour our earthly Parents, becauſe they are the Inſtruments of our natural Being in this World, but how much more ſhould the Seed of Chriſt, put Honour on him as their everlaſting Father, who is the Author of their ſpiritual Being in the World of Grace here, and the World of Glory hereafter: *For we are his workmanſhip created in Chriſt Jeſus unto good Works.*

Query, *How ſhall we put Honour on God's Anointed.*

Anſwer, *In theſe few Particulars.*

Firſt, By employing and *truſting him* in all his ſaving Offices to which he is Anointed, and caſting all our Cares upon him. God the Father who anointed him, has made him both his own and our great Truſtee. He has entruſted him with all the Concerns of his Glory, and he requires us to truſt him with all the Concerns of our Salvation, and therefore truſt in him as the Lord Jehovah, for with him is everlaſting Strength.

Secondly, Put Honour upon him by *putting away* all his *Rivals*, every Thing that would uſurp his Room; there are many falſe Chriſt's in the Heart of Man. Sometimes the Law as a Covenant uſurps his Room, by ſelf-Righteouſneſs. Sometimes carnal Reaſon uſurps his Room, by bringing the Myſteries of the Goſpel, revealed by him, unto its Bar. Sometimes the World uſurps his Room, by ſtealing away the Heart from him. Sometimes the vile Idol of Self uſurps his Room, by preferring our own Ends unto his Glory. Sometimes we are ready to put created Grace in his Room, by living more upon created Grace, then the Grace that is in Jeſus Chriſt,

Christ, and are not content with a Life hid with Christ in God, unless we find our Life in our Hand. These, and many other false Christs usurp the Room of the Christ of God. Now, I say, if we would honour God's Anointed, let him have the principal Room of our Hearts, and lay all these under his Feet, that he may tread them down, and he alone be exalted.

Thirdly, Put Honour upon him. by *imitating* him both as to the Temper of his Mind, and Tenor of his Walk. *Let the same mind be in you which was also in Christ Jesus. Be ye holy, as he who hath called you is holy.* He hath left us an Example, that we should follow his Steps; *and therefore let us run our race, looking unto Jesus*, &c.

Fourthly, Be frequently crying for *New-drops* of the Oil of the Spirit from God's Anointed; *for the seven Spirits which are sent unto all the Saints on Earth flow from the Lamb, as it were slain in the midst of the throne.* 'Tis his Promise, *If I go away, I will send him.* O cry that he may come like the rushing of a mighty Wind upon your own Souls, and upon the dry Bones, in our Valley of Vision, and upon all the Churches.

Fifthly, When you get any Drops of the Oil from God's Anointed, study to be *dropping of your Oil* into the *empty Vessels* that you will find every where round about you. And this you are to do, by spreading the Light of the Gospel-lamp as far as you can, and by speaking to the Praises of God's Anointed. When the Heart indites a good Matter concerning God's Anointed, your Tongue will be like the Pen of a ready Writer, to proclaim his Praises. The Woman of *Samaria*, whenever she came to know God's Anointed, and to get the Oil of his Spirit, she runs to her Neighbours, saying, *Come and see a man that has told me all that ever I did, is not this the Christ?* Joh. iv. 29. i. e. The Anointed

One of God. And thus others are drawn to Christ thro' the Smell of Christ's Ointment upon her.

Sixthly, Study by all Means to preserve the Lamp of the everlasting Gospel in *Safety* and *Purity* among us, against all that are attempting to rob and spoil us of such an unspeakable Mercy; for if the Lamp of the Gospel go, God's Anointed will go with it; he will not manifest himself by any Lamp of Man's devising or forming, but only by the Light of the Lamp that God has ordained for him, *viz.* The Gospel in the Purity and Simplicity of it; and therefore be aware of following any pretended Lamp-bearers who preach another Gospel, and bring out a strange Light, not lighted at the Sun of Righteousness, but by some wild-fire of Man's Imagination. Try the Spirits, whither they be of God. Try them by the Law and Testimony; for if they speak not according to these Things, it is because there is no Light in them.

Seventhly, If you would preserve the Gospel-lamp, and put Honour upon God's Anointed, study to be his *Witnesses*, and to bear Testimony for him, and for his covenanted Doctrine, Worship and Government in the Land, as founded upon the *Revelation* of the Word. Many Injuries are done to God's Anointed both by Church and State in our Day. Oh take up his Cause and Quarrel, and confess him before Men, as ever you expect that he should confess you before his Father and the holy Angels at the Day of his appearing.

Eighthly, If Trouble and Persecution come on the Land for Christ's Sake, and for the Gospel, be ready *to seal* your Testimony for him with your *Blood*, like those who loved not their Lives unto the Death, and took joyfully the spoiling of their Goods for his Sake. Study to say with *Paul*, *I am ready not to be bound only, but to die for the Name*, Truth and Testimony *of the Lord Jesus*. 23 AP 57

FINIS.

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THAT there is juſt now to be printed, *The Memoirs of the Life and Experiences of* ELIZABETH CAIRNS, taken from the original Copy which ſhe left in the Hands of *John Greig* Saddler in *Glaſgow*, and on her Death-bed declared, That the ſame was the only Copy ſhe owned as hers; and that all other Copies ſaid to be hers ſhould be looked upon as ſpurious.